

The Doubles of The Bible

by



REV. F. LINCICOME

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the Bible**

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THE DOUBLES OF THE BIBLE

By

REV. F. LINCICOME

Author of

"A Lot in Sodom," "Behold The Man,"

"The Three D's of the Sanctified," etc.

THIRD EDITION

Published by

THE REPAIRER PUB. CO.,

ROUTE 7,

ATLANTA, GEORGIA

DEDICATED

To

MY BRETHREN IN THE HIGH CALLING
OF THE MINISTRY



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FOREWORD

SERMONS, with the exception of the example of a life, have always been the greatest power to teach the world the way of the highest. It pleased God by the "foolishness of preaching to save them that believe." After we have studied the Bible, and even after commentaries have yielded their treasures to us, our task of knowing the glories and beauties of the Bible, as applicable to the lives of individuals, is not complete until we have walked into the domain of sermons by the brightest flames of holy fire, the ministers of God of the ages.

Reading sermons has made my own preaching flash out with new thought, new emotions have been stirred, and a new holy grandeur has come forth as I have extended my knowledge of God's Word through the study of sermons.

Preachers of today need to be called back to their studies, where they can mold messages of living fire, instead of spending their time trying to make methods do what great sermons and Christian living are designed to do.

I am sending forth this sermon or Bible study with the hope that it will be stimulating, sugges-

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tive and helpful to all who may read it. If the thoughts in this sermon can be taken by my brethren in the high calling of the ministry and reincarnated with the force of life and sent out like the seed of the true sower, we shall be glad.

My thanks are genuine to both the living and the dead who in any degree have contributed toward making this sermon the blessing it has been to the thousands who have heard it. We trust that it will be a blessing to all who may read it.

F. LINCICOME.

412 Jefferson Street, Gary, Indiana.

INTRODUCTION

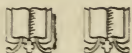
A GENIUS for stating old truth in a new way is a great asset to a minister of the gospel. The message of salvation never grows old, but the methods of men sometimes becomes tiresome. Those who have the faculty of "rightly dividing the Word of Truth" and yet giving it an appetizing flavor are especially blessed of God. Rev. F. Lincicome is one who is possessed of that art. I have seldom heard a man who could pack more truth into a single message than he can. The man himself is unique and so also is his message.

In this booklet he is presenting a message which is filled with spiritual meaning and is a reflection of the true spirit and genius of its author. I am sure that all who read it will find light, inspiration and spiritual food for their souls. I commend the book to the reading public and the author to the love and confidence of all Christian people.

G. B. WILLIAMSON, D. D.

President of Eastern Nazarene College,
Wollaston, Massachusetts.

The Doubles of the Bible



“**A**ND in this confidence I was minded to come unto you that ye might have a second benefit” (2 Corinthians 1:15). The marginal reading is a little different: it reads, “that ye might have a second grace.”

It is viewed as exceptional by men of great intelligence that God should be pleased to perfect our salvation by means of two distinct works of grace, but it should not be so considered in view of many facts.

It should not be considered in view of the fact that there were two epochs in the creation of the human race. Adam was first formed; then a bit later, Eve. They were both necessary to complete the race.

There are two comings of Christ in the redemption of man. The first was to provide us with salvation; the second is to complete our salvation.

There are two renovations of the material earth to rid it of the effects of sin. The first one was by water; the next one will be by fire.

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There were two distinct deliverances of Israel in founding the Hebrew nation. The first was in getting them out of Egypt and across the Red Sea; the second was in getting them across the Jordan into the Promised Land.

There were two distinct epochs in the personal experience of the patriarchs; two epochs in the life of Abraham. The first, when he was called from the land of Ur; the next one was twenty-four years later when God called him to perfection.

There were two epochs in the life of Jacob. The first was at Bethel, and the second at Peniel, where he wrestled till the daybreak and said, "I will not let thee go, except thou bless me."

There were two main compartments in the Jewish tabernacle; the holy place and the holy of holies. There are two covenants containing God's revelation to mankind; the old covenant and the new covenant.

There are two offerings that denoted approach to God; one had to do with sin, the other with consecration. There were two kinds of feasts; one denoting beginnings, the other commemorating finalities.

It should not be viewed as exceptional that God should be pleased to perfect our salvation by the use of two distinct works of grace when we consider the dualities in nature. There are two elements

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in the air known as nitrogen and oxygen. Scientists tell us if there were not enough of one to offset the other, the world would be wrapped in flames. There are two elements in the air we breathe, two elements in the water we drink, two elements in the sun we enjoy, two lobes in the lungs, two ventricles in the heart, and two works of grace for the soul. So you see if we follow nature, psychology and the Bible we must of necessity believe in a second blessing.

I ask some people if they believe in a second blessing, and they say, "Yes, I believe in a second blessing, but—" and about all they have ever done touching the question is to "but."

Salvation comes by installments, by degrees; and there are at least three degrees in God's salvation—two for this world, and one for the next. You will permit me to say, if I say it kindly, that God's first degree is much better than the world's thirty-two degrees and can do much more for you.

The first degree the Bible calls justification or initial salvation; the second degree the Bible calls sanctification or full salvation; the third degree the Bible calls glorification or eternal salvation.

The first degree, which is justification, saves us from our actual sins; the second degree, which is sanctification, saves us from our inbred sin; and the third degree, which is glorification, will

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save us by and by from the presence and effects of sin.

In this Bible study in the subject of holiness I will call attention to "Six Sets of Doubles":

- I. The two calls.
- II. The two rests.
- III. The two touches.
- IV. The two loves.
- V. The two manifestations.
- VI. The two distinct works of the Holy Spirit.

I. THE TWO CALLS

THE FIRST of the two calls of the Bible is to the sinner, a call unto repentance (Mark 2:17: "I came not to call the righteous but sinners to repentance.")

The second call is to the church, a call to holiness (1 Thess. 4:7): "For God hath not called us unto uncleanness but unto holiness."

Holiness is a trinity. It consists of three things; namely, theory, experience and practice. Theory is to be believed by the intellect, experience to be enjoyed by the sensibilities, practice to be lived by the will. Theoretical holiness has to do with a man's head, experimental holiness has to do with a

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man's heart, while practical holiness has to do with a man's hand. This makes a head, heart and hand religion. Hence we have the head sound in doctrine, the heart pure in love, and the hand clean in life.

Let us look at this trinity a bit more closely. Theory comes first, and we will say at the very outset that theory is a very important part of one's salvation; so much so that you cannot get an experience without a theory, for everybody goes into salvation head'first. The intellect must first be convinced before the heart can be converted. In other words, you must know about God before you can ever know God, and the knowing about God is the theory part of salvation. Your theory may not be altogether correct, but some part of a theory you must have in order to get an experience. But when you get the experience, the experience will correct your theory, for it is experience that makes theology and not theology that makes experience.

Theory has to do with doctrine; doctrine is fundamental; doctrine is the mainspring of our spiritual activities. It is the foundation of our spiritual building; without it we become spiritual driftwood.

Doctrine has to do with what we believe. Some people tell us it does not matter what we believe, just so we are sincere in it. That sounds well, but it has much more sound than sense.

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They tell us doctrine is not important. Paul must have thought it was, for he said to Titus, "Speak thou the things that become sound doctrine." Whenever you hear anyone ridiculing creeds or speaking lightly of doctrine you will do well to listen to what he has to say with a degree of suspicion. Paul also tells Timothy to "take heed unto thyself and unto the doctrine to continue in them for in so doing thou shalt save thyself and them that hear you."

It is a common thing to hear people say, "Christianity is not a creed; it is a life," but it is a pathetically ignorant expression. There is no such thing as a creedless Christianity. What a man believes is his creed. We have many would-be religious teachers today who boastfully talk of "no creed but Christ."

There can be no life without a creed, any more than there could be shade without a tree. You might as well say, "Cut down the tree if you like; all we care for is the shade." You can't have shade without a tree, and you can't have life without a creed.

Creed is to your salvation what this skeleton is to my body. The skeleton is only a pack of bones, but everything that is vital hangs on those bones and could not exist without them.

Now we come to experience, the second thing

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in this trinity. Creed is important, but experience is imperative. It is not enough to know about God; we must know God. There are millions who know about God who do not know God.

Experience has to do with the heart, and when we get into the heart we get into the seat of man's affectionate and emotional nature. Nowadays they don't want a religion with emotion. Everywhere they are intensifying intellect and crying down emotion.

To keep down emotion they tell their seekers to never mind feelings—just to take it by faith; and that is absurd, for you cannot have faith without feeling. Faith always fruits in feeling. Here it is: "Now being justified by faith we have peace." Peace is emotional.

There is a modern notion that all emotion must be squeezed out of our religion. And so when some churches advertise their meetings they say, "There will be no emotionalism in connection with our revival." Can you imagine a sinner under pungent conviction without any emotion? Can you think of a sinner thoroughly repenting and having all his sins forgiven and his name written down in the Lamb's Book of Life without having any emotion?

A religion without any emotion is too dry to kindle a fire, to say nothing of saving a sin-captured, devil-enslaved world. The world has nothing

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to hope for, and the devil has nothing to fear from a religion that is bereft of emotion.

Now we come to the practice of holiness. Holiness is ethical as well as doctrinal. A person may be doctrinally straight and at the same time ethically crooked. Knowing your Bible is great, and feeling religion is fine, but it is not the knowing and the feeling that benefits man or glorifies God; it is the doing, it is the living of holiness every day.

The greatest argument for Christianity is not a syllogism; it is an everyday life lived in an everyday environment. The best way to reprove sin is to practice holiness, and the best way to prove your religion is not to argue about its facts, but to produce its proper results.

"By your fruits" they are to know you; not by your "creeds," but by your "deeds." Christianity is more than a message to be heard; it is a deed to be done. Christianity is more than a matter of believing and escaping; it is a matter of being and doing.

Peter had the ethics of holiness in mind when he said, "Be ye holy in all manner of life." Real salvation is just as good in secret as it is in public; as good in the dark as in daylight; just as good on Monday as on Sunday; just as good abroad as at home, and just as good at home as abroad.

The church is not falling down in the theory of

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holiness; it is in the practice of holiness where we come short. The church is strong enough in doctrine to save the world, but weak enough in practice to become its laughing-stock. It is talking cream and living skim milk. The world has no faith in a man's profession, even if he does say "Amen" loudly on Sunday; if on Monday he sells a horse to be as sound as a dollar when he knows it has the blind staggers; if on Monday he sells a suit of clothes to be all wool, when he knows it is half cotton; if on Monday he rides around in a Packard when his butcher and baker and candlestick maker are still unpaid. The world has no confidence in a man's religion even if he gets up in meeting and says he is standing on the Rock, so long as there is a merchant present that knows he is also standing in a pair of ten-dollar boots that he has never paid for.

Walking with God has two sides: an experimental side and a practical side. You cannot be practically what you are not experimentally; you cannot be outwardly what you are not inwardly. Jesus said, "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." So we can see that a holy life and a holy heart are inseparable.

If we walk with God practically we will need to walk with him experimentally. Walking with God

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experimentally will result in a closer walk with God practically, for, "the more perfect is the character the more perfect will be the conduct."

If this trinity that composes holiness—theory, experience, and practice—is properly emphasized it will produce a well-balanced, symmetrical Christian, but if we unduly stress any one of them we will produce something else.

If we unduly stress theory or doctrine we will produce formalists; if we unduly stress experience we will produce fanatics; if we unduly emphasize practice we will produce Pharisees. If we give the trinity its proper emphasis we will have to stress experience, for if we keep the experience then the practice will follow. People cannot live what they do not have. It is a superfluous precept to expect a man to live holiness who does not have it. If you measure up to God's standard of practice, you must have God's standard of experience.

II. THE TWO RESTS

THE FIRST rest that we would call attention to is a "given" rest, and is found in Matthew 11:28. "Come unto me . . . and I will *give* you rest." The second rest is a "found" rest, and is found in Matthew 11:29. "Take my yoke upon

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you, and learn of me, for I am meek and lowly in heart, and ye shall *find* rest unto your souls."

The call to the "given" rest is to the sinner. The first word says, "Come," and "come" implies distance it implies moral distance. Also the expression "heavy laden" is descriptive of the sinner.

The call to the "found" rest is to the believer. "Take my yoke upon you." The yoke is an emblem of service. God never calls a sinner to serve him; it is not until he has come and found pardon that he is asked to serve.

In verse twenty-eight we have a "given" rest. In verse twenty-nine we have a "found" rest. A "given" rest is not a "found" rest, nor is a "found" rest a "given" rest. They are not one and the same thing. They can't possibly be made to agree. A gift is one thing, and something found is another.

The original word for rest in verse twenty-eight is a verb. The original word for rest in verse twenty-nine is a noun. So here we have a verb rest and a noun rest. There is a vast difference between a verb rest and a noun rest. A verb rest is a term that signifies moving on with a view of being transitory. A noun rest is a term that denotes a deep permanent undisturbed repose. It denotes durability and immovability.

Christian people everywhere will tell you they found a big difference in these two rests—that the

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“given” rest was more or less transitory and was easily disturbed and more or less intermittent. They will tell you that the “found” rest, or the noun rest, or the second rest, does give a deep and abiding and undisturbed peace and rest to the soul.

Between this “given” rest and the “found” rest there is a period, and we were taught that when reading we should stop long enough at a period to count four. So I get this—that there is only a period between this verb rest and noun rest. Someone asks, “How long a period?” I will say in reply that it can not be reckoned by the calendar. It might be three days, as in the case of St. Paul. It might be ten weeks, as it was with the Samaritan converts, or it might be three years or more, as it was with the disciples.

The length of that period will depend in some measure upon the degree of light one has on the subject. But in any event it cannot be found until the person feels his need of it, for nothing can be cleansed until it has been confessed, and nothing can be confessed until it has been discovered. Some make the discovery of carnality, a dual nature, a divided heart after they are converted much sooner than others.

This two-fold rest gives rest to the conscience from guilt, to the will from rebellion, to the desires

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from lust, to the mind from care, to the soul from carnality and death.

III. THE TWO LOVES

YOU WILL find that the first love is "worldward," and is found in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

You will find that the second love is "churchward," and is found in Ephesians 5:26,27. "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

In our study of these two loves we can see that God has not only made provision for the world's redemption, but that he has made provision for the church's sanctification.

"That the world might not perish" saves us from our wrong-doing; "that the church might be sanctified" saves us from our wrong-being. It is as necessary, and more so, to be saved from our

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wrong-being as our wrong-doing. In fact, Christ Jesus never left his heavenly home to come down here to save us from our "wrong-doing," but to save us from our "wrong-being."

"That we should be holy." Holiness is God's standard. There have been four great epochs in the world's history. The first one was started off by Adam, the next by Noah, the next by Abraham, and the next by Jesus Christ. And it is significant to note that God lifted His standard at the beginning of each epoch by starting it off with a perfect man.

Holiness is a Bible doctrine. The word "holy" occurs six hundred times in the Bible; the word "perfection," one hundred twenty; the word "sanctification," one hundred thirty times. In the New Testament alone there are sixteen commands to be holy, eighteen inspired prayers that we might be made holy, fourteen passages telling us how to get the experience, and one hundred passages telling us of its results.

Much more is said about holiness in the New Testament than is said about regeneration or the new birth. The Bible was so full of holiness that they could not get it all on the inside; it leaked through the cover until we have "Holy Bible" on the outside. I do not know who did this, but whoever did it was a long-headed fellow and ought to

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have a monument erected to his memory. He saw the gist of the Bible in the word "Holy."

But with all this there are people who tell us they don't take any stock in holiness. Uncle "Bud" Robinson says, "When you find a fellow who tells you he doesn't take any stock in holiness, you can be sure that holiness hasn't taken any stock in him." And yet it is a common thing to hear these same people singing heartily that grand old hymn that is full of holiness from the first word to the last:

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to dwell in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow."

People who do not believe in holiness ought not to sing it that way; they ought to sing it this way:

"Lord Jesus, I long to be partially whole;
I want Thee occasionally to live in my soul;
Break down a few of the idols and cast out a few of the foes;
Now wash me, and I shall be whiter than I was a few days ago."

"That it should *be*"—note, not that it should *do*. God's first concern is not our doing, but our being. He cares more for what we are than for what we do. The verb "to be" comes before the verb "to do" in the grammar of heaven.

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The world's big word is "do," but God's big word is "be." Christ said, "If thou wilt be," "Ye must be," "Walk before me and be." May we always put the emphasis on "be" rather than on "do." Human philosophy has inverted the divine order and is putting the emphasis on doing right rather than on being right.

"That it should be a glorious church, not having spot or wrinkle"—so you see the thing that makes a glorious church is not what it has, but what it does not have.

"Not having spot or wrinkle." It is not size nor bulk. Statistics never did have any consideration with Christ. He always put the emphasis on quality rather than on quantity. Quality cares nothing for togs, palaver and programs. Quality smiles over dress parade, sham battle, cob-house, paste-board religion; quality chuckles over sawdust, doll baby, paper wad propaganda. Quality keeps up the bars and practices non-conformity to the world. God does not want our churches to become victims of bulk. We are inclined to measure things rather than to weigh them.

A preacher of a large church asked me, when I was pastor, how many members I had. I told him, "About a hundred." I asked him how many he had. He said, "Eighteen hundred." He asked me how I could do anything with one hundred

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members, and I told him we did not count our members—we weighed them. One of my good old-fashioned, bread-making, sock-darning, church-going, Bible-reading, sanctified mothers in Israel would weigh more for God and righteousness than forty-eight dozen of his theater-going, round-dancing, card-playing, novel-reading, tobacco-chewing, billy-goat riding worldly conformed members would weigh. Of his eighteen hundred members the real strength was in one hundred of them. The other seventeen hundred could have disappeared without any loss of power.

God has other ways of measuring a church than by how many members it has on its roll. God measures a church by the height of its ideals, by the reach of its aspirations, by the range of its sympathies, by the depth of its convictions, by the fineness of its temper, by the graciousness of its disposition, by the cleanness of its hands, and by the purity of its heart.

“Not having spot or wrinkle.” We are not only to be washed; we are to be ironed. Some of us have been washed, but are still in the “rough-dry” stage—very badly wrinkled. These wrinkles give our holiness a very bad appearance. They do not impeach our holiness, but do militate against it.

Some of the wrinkles I see in professors of holiness are: failure to discipline the children,

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speaking evil of one another, living beyond one's means, lack of wholesome sociability, foolish talking, failure to return borrowed articles, failure to keep one's promises, carelessness about one's personal appearance, slackness in meeting financial obligations, a blunt, harsh way of speaking, and slackness in Sabbath observance.

"Not having spot or wrinkle." We can not hurt the character of holiness, but we can hurt the influence of holiness. If holiness had not had the elements of immortality in it, it would have been killed a long time ago by its own professed friends.

IV. THE TWO TOUCHES

THE TWO touches are found in Mark 8:22-23. "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly."

You will see that it took two touches to fully

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restore his sight. The first touch gave him vision; he could see most everything that was to be seen but could not see it clearly; even men looked like trees, walking. Jesus then gave him the second touch and asked him if he could see, and then he said he could see clearly.

Holiness does not give us a new religion; it only clarifies the religion we have—by taking the dross out of the gold, the wax out of the honey, the smoke out of the air, and the dirt out of the water.

The big work of holiness is not addition; it is subtraction. In fact holiness does not add anything in kind—you get everything you ever get in kind the day you are converted. You get love, joy, peace—all of the fruits of the Spirit; holiness does not add another one.

The difference between justification and sanctification is one of degree and not one of kind. You get love when you are converted, perfect love when sanctified; joy when converted, fullness of joy when sanctified; life when converted, abundant life when sanctified.

Holiness is not primarily an investment but a divestment; not an impartation, but a removal; not an addition, but a subtraction.

The second touch will let us see things as they are. After the first touch men looked like trees,

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walking; the second touch reduced them to their normal size. The second touch will let us see men as they really are.

When we see them as they really are we do not see them as dwarfs. Sanctification does not belittle a man. When we see men as they really are we do see them as giants. Man is neither a tree nor a toadstool.

The second touch will let you see more in the Bible. The Holy Spirit is not only a spirit of revelation; He is the spirit of illumination. To fully appreciate the holy scriptures we must have the author of the scriptures in us in all of His fullness.

The second touch will let us see the exceeding sinfulness of sin. Sin obscures our vision.

V. THE TWO MANIFESTATIONS

YOU WILL find the first manifestation in 1 John 3:5: "And we know that he was manifested to take away our sins." The second manifestation you will find in 1 John 3:8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

You note that the first manifestation was to take away our sins. The second one was to destroy the

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works of the devil. Your sins and the works of the devil are not one and the same thing, and it does not take a very great theologian to see it. Your sins are what you have done. The "works of the devil" are something the devil has done. God always deals first with what we have done, then takes care of what the devil has done.

What are the works of the devil that Christ was manifested to destroy? Are they the booze joints, the gambling dens, and tobacco factories? I answer, No. Was it swearing, stealing, killing, and drinking? No. These are the things men do, the sins men commit.

Then what are the works of the devil He was manifested to destroy? I contend that the greatest work the devil ever did was to infect the human race with carnality. So it was carnality He was manifested to destroy. Destroy carnality, and you have destroyed the booze, the gambling, the lying, cheating, killing, drinking, and every other sin in the catalog.

What is carnality? Carnality is that inherited evil principle born within us. It is the offspring of the devil that is in league with hell. It is the cause and foundation of every crime in the category of sin. It is enmity against God, and is not subject to the law of God.

Carnality is the Delilah of your heart that would

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rob you of your power, patience, soul burden and your desire to pray.

Carnality is the Absalom of your heart that would stand at the gate and win the hearts of the people from another to yourself in order that you might be given prominence.

Carnality is the Judas of your heart that would sell you out for a little bit of the world's fun, foam, frolic, money, fame, notoriety and pleasures.

Carnality is the Achan of your heart that would impede your progress toward the heavenly land and hinder the development of your soul.

Carnality is the Ananias and Sapphira of your soul that would hold back a part of the price, that would keep you from making a wholesale dedication and consecration of all you have to God.

Note that it says, "He was manifested to destroy the works of the devil"—not to counteract it; not to annul it; not to suppress it. There is an unlimited difference between the terms "suppression" and "destruction." I read the New Testament through recently to be sure what it did teach—suppression or destruction—and I found that Christ condemned suppression at every turn.

What was Christ doing when He said, "You are like whited sepulchres which appear beautiful outwardly, but inwardly are full of dead men's bones?" What did He mean when He said to the

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best church members of His day, "You make the outside of the cup clean, but inside it is full of deadly poison?"

What was Christ teaching when He said, "If thy right hand offend thee, cut it off. If thy right foot offend thee, cut it off? If thy right eye offend thee, pluck it out?" He was teaching just one thing, and that was complete destruction of carnality.

He was manifested to destroy it, not suppress it. Grace was never intended to suppress sin. Sin in a state of suppression is still sin. Suppressing it does not change its nature any more than chaining a criminal in his cell to the floor would change his nature. Dr. Carradine said, "The old man is not to be suppressed, compressed, depressed, repressed, but is to be expressed by the second Adam's express company."

Paul says carnality is to be crucified: "Knowing this, that our old man is crucified." If all our holy Christianity could do would be to suppress carnality, in what regard would it be superior to natural cultivation and human philosophy? If suppressing carnality is all it could do, it would bring our holy religion down on a level with brains and human resources.

The destruction and crucifixion of carnality is to be done instantaneously and done in this life.

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I cannot accept the Roman Catholic theory that says this is to take place after death. They have fixed up a reformatory they call Purgatory where they are going to be purified. They think a short term of punishment will reform them. This theory is contrary to common sense, which after all is the best kind of sense.

It is not the nature of punishment to reform. If you go to the fifty-odd penitentiaries of America you will find many of those who are there have been there from one to five times already. The next world will be a poor place for moral recovery, for instead of getting better you will get worse. Sin prepares us for the devil's college, and we go from the freshman of iniquity to the sophomore of abomination. "It is not purgatorial fire that removes sin; it is the blood." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "The blood of Jesus Christ . . . cleanseth us from all sin."

Nor can we agree with Bishop Zinzendorff, who says we are saved and sanctified at one stroke. This theory is contrary to the universal consciousness of the regenerated. For every regenerated man has discovered sooner or later that he still has carnality.

This theory would also render a large class of Bible promises and exhortations that are directed

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to the children of God an absurdity. Such as, "This is the will of God, even your sanctification," and "Be ye holy, for I am holy," and "Be ye therefore perfect," and "Let us cleanse ourselves from all filthiness of the flesh and spirit."

Neither can we accept John Calvin's theory that we can't get rid of sin until we die. This theory would make the body the seat of sin and revive that old exploded philosophy that matter is necessarily evil. This theory would make death a necessary agent to man's redemption, making the work of death supplement the atonement.

It is absurd to think of God using the effect of sin (for death is the effect of sin) to take away sin. The advocates of this theory say it is done by the blood of Jesus, but make death a necessity to it. In the last analysis it says that man fell, and God undertook to recover him, so He called in the devil to help him out, since sin is by the devil, and death is the result of sin. I would ask just one question for you to think about: "Has the blood of Jesus more power in death than in life?"

Here comes another crowd that tells us that carnality cannot be destroyed; it can only be suppressed; we can only keep it in subjection. This teaching is also contrary to the Bible. Every text in the Bible that refers to the sin of our nature uses a term that denotes the actual getting rid of

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it and never the suppressing of it. "Behold the Lamb of God that taketh away the sin of the world." Note it did not say "the sins"; it said "the sin," rightly called the sin of the world, for every man in the world has it. This is our inbred sin. God to Isaiah, "Thine iniquity is taken away."

This theory is not only out of harmony with the Bible; it is contrary to the fundamental laws and principles of philosophy. This theory would substitute legal morality for the purity of God. Holiness in man must be precisely the same *in kind* as the holiness of God. Can you imagine God's heart full of explosive elements that have to be held down by some outside force?

Here comes another crowd, and they tell us that it is not accomplished at one stroke, but that we grow into it. This teaching makes growth a necessary condition to our sanctification, whereas the opposite is true. Sanctification must precede growth. Sanctification is a necessary condition to growth. To make growth a condition is to reverse God's order, for growth in the Scriptures is always mentioned after the cleansing of the heart.

This theory is contrary also to the law and philosophy of growth. Growth is the gradual enlargement of a nature as it is. Growth only increases the size and does not change the nature. The big oak once was a little acorn one-half an

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inch long. It grew large, but never became a walnut or a beech. A Chester pig grew until it weighed five hundred pounds, but it never grew into a horse or a cow. It is folly to cultivate a thorn bush with the hope that you can make it bear figs. The hope of the garden is not in cultivating the weeds, but in pulling them up.

This growth theory is also contrary to sound theology. Growth is a gradual process, and both the dictionary and the Bible represent sanctification as an act. There is no command to be made holy by degrees. In every case in the Bible it is instantaneous.

It would be unphilosophical to suppose that carnality could be removed piecemeal—a little at a time. Take jealousy out, then later on get pride out, then get anger out. To suppose that carnality can be removed a piece at a time is to suppose that carnality is divisible. Carnality is not divisible. Carnality is a unit, a principle, and you can not remove a principle by piecemeal. Hence the philosophical necessity of it's being done instantaneously.

VI. THE TWO DISTINCT WORKS OF THE HOLY SPIRIT

YOU WILL find the first work of the Holy Spirit in John 3:5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." In Matthew 3:11 you will find the second work of the Holy Spirit: "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire."

You will note that the first scripture speaks of the birth of the spirit; the second one speaks of the baptism of the Holy Spirit. A birth is not a baptism, and a baptism is not a birth. Any sixth grade student can tell you there is a vast difference between the terms birth and baptism. A baby must first be born before it can be baptized. If the Bible makes one thing a little clearer than another it is the difference between the birth of the Spirit and the baptism of the Spirit.

The birth of the Holy Spirit and the baptism of the Holy Spirit differ, and they differ in four ways:

- (1) They differ in the character of those who are eligible to receive them. There is only one class

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of people who are eligible for the birth of the Spirit, and that is the unconverted person, for the Bible styles the sinner as being dead in trespasses and sins. He must first be made alive, born again.

There is a decided advantage in being born twice, for the man who is born twice will have to die only once, while the man that is born once will have to die twice. I find people who claim they were so well born the first time that they don't need to be born a second time. Religion is not a matter of heredity. It does not run in the blood. You can no more inherit religion than you can inherit an education.

Philosophy says, "Think again"; education says, "Learn again"; sociology says, "Work again"; ritualism says, "Be baptized again"; sectarianism says, "Join again"; but Christ Jesus says, "Be born again." Please note to whom he said, "Be born again." It was not that woman that had seven devils in her. If it had been, we all would have said, "Amen, she surely needs it." He did not say these words to that woman that had a mania for a new husband every few months, or else we would have said, "Amen, she surely needs it." He said "Ye must be born again" to the finest specimen of morality that could be found. When he told this moral man he must be born again if he ever expected to enter into the kingdom, he taught us that

morality will keep a fellow out of jail, but it won't keep him out of hell.

There is only one class eligible for the "Baptism," and that is the converted man or woman. We read of four distinct baptisms of the Holy Ghost in the book of Acts, and these baptisms all came on converted people.

Back in the beginning of the gospel we are born of the Spirit; over in the Acts of the Apostles we are baptized with the Spirit. Too many of the Lord's followers are living back in the beginnings of the Gospels. They have not yet gone over into the Acts of the Apostles. Their heads are over in Acts; they read the Acts, but their heart and life is back in the beginnings of the Gospels.

E. Stanley Jones thinks that the church for the most part is living between Easter and Pentecost. Easter stands for power offered; Pentecost stands for power appropriated. If the church would move up from this between-state, nothing could stop it, but now it is stopping itself by its own ponderous machinery.

When a church becomes a bit distressed over its spiritual impotence it gets busy and puts in a new piece of machinery, just as if machinery created power. Machinery does not create power; machinery consumes power. When a church gets troubled over its lack of power it forms a new

organization, and organization, as I see it, is an inevitable accompaniment of spiritual decline. The more a church backslides the more it will substitute machinery and organization for that which it has lost. Less human mechanics and more spiritual dynamics; less program and more prayer; less organizing and more agonizing would be a blessing to every church in the land.

(2) The "birth" and the "baptism" not only differ in the character of those who are eligible to receive them, but also differ in their nature.

The birth of the Spirit deals with one thing; the baptism of the Spirit deals with another. The birth deals with guilt; the baptism deals with corruption. Guilt must be pardoned; corruption must be cleansed. The birth is based on life; the baptism is based on death. The birth is a making-alive process; the baptism is a killing process. This is why one can not be born of the Spirit and baptized with the Spirit at one and the same time, for they are direct opposites. One can not be born and die at the same time; he must be born before he can die.

The baptism is based on death. "Knowing this, that our old man is crucified." Paul also says, "I am crucified to the world, and the world is crucified to me." Here Paul speaks of a double crucifixion: "I am crucified to the world, and the world is cru-

cified to me." In other words, Paul was saying, "Since carnality has been crucified, I don't want the world, and the world doesn't want me."

There is a death—you can be as dead while you live to the things of this life as you will ever be when under the sod. Dead to the lure of worldly pleasures, dead to the approval of preachers, dead to the opinions of friends, dead to the scorn of enemies, dead to the praise of the good, dead to the decree of worldly fashions.

After you have experienced this double crucifixion you can pass right down through Vanity Fair and not be tempted to stop and ask the price of anything they have. You will be like the good old sister who said that after she was saved and sanctified she got a lot of holy fun out of walking up and down the main street of her city looking in the show windows counting the many things she didn't want. Yes, there is an experience that can enable you to sing,

"I've no thirsting for life's pleasures
Nor adorning rich and gay,
For I've found a richer treasure,
One that fadeth not away."

(3) The birth and baptism differ in their results. The birth does one thing, the baptism does another. The birth gives you something you never had before, while the baptism destroys and cruci-

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fies in you something you always had. The birth gives you peace with God; the baptism gives you the peace of God. The birth starts a civil war in your heart; the baptism puts a stop to that war.

The birth of the Spirit gives you power to do; the baptism primarily gives you power to be—power to be still, power to be sweet, power to be steadfast, power to be holy.

The birth takes you out of the world; the baptism takes the world out of you. Note there is a double divorcement from the world. St. Paul said, "Be not conformed to this world." That is divorcement number one, and it is an external divorcement. Paul goes on to say, "But be ye transformed by the renewing of your mind." This is divorcement number two, and it is an internal divorcement.

Justification will externally divorce us, but it takes sanctification to internally divorce us.

So you see separation from the world is two-fold in its nature. It is both internal and external, or both negative and positive. Separation from the world in the last analysis is in no sense a matter of occupation or location. It is a matter of spirit. This is why it is so difficult to tell its bounds, for you can not be bound by an inspiration. I can be as worldly-minded back of the pulpit as a man can be who is sweeping the refuse from the streets.

You can take the world with you into your business, into your home, into your church and into your hearts, for the simple reason that the "world is more than a sphere; it is an atmosphere."

So it is one thing to be taken out of the world and another to have the world taken out of you. It was one thing for God to get Israel out of Egypt and another thing for Him to get Egypt out of Israel. They still had a hankering after the leeks and onions. It is one thing to get a drowning man out of the water and another thing to get the water out of the man.

(4) The birth and baptism differ in their measure. The birth of the spirit gives you a "well of water." Jesus said to the woman, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The baptism gives you "rivers of water." "If any man thirst, let him come unto me, and drink," and out of his innermost soul "shall flow rivers of living water." (But this spake he of the Spirit, which they that believe on him should receive.)" Dear reader, do you have a "well of water" or "rivers of water"?

It is great to have a "well," and you can have one right on your own premises; one that springs up

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spontaneously; one that you don't have to prime. It is only the spontaneous that counts. You say you have a well, but I note you have to do a little priming and forcing to get anything out of it. Did you ever get in a meeting where they pump it up or work it up? It never has any grip in it, for that which is forced does not accomplish much. Forced oratory has no grip; forced piety is never winsome; forced emotion is repulsive; forced revivals are spurious; and forced praying is never effective.

It shall be in you a "well." The well is for one purpose, and that is to quench your thirst. "If you drink of the water I give you, ye shall never thirst, for it shall be in you a well of water." How could a fellow thirst with a whole well of water on the inside of him? When you get this "well" then it is that you can truly sing,

"Hallelujah! I have found him—
Whom my soul so long has craved!
Jesus satisfies my longings;
Through His blood I now am saved."

While it is great to have a "well," there is something greater, and that is "rivers." This is a greater fullness. We receive "rivers" with the baptism of the Holy Ghost. The "well" is for your own benefit, but the "rivers" are for the benefit of others. "Out of you shall flow rivers of living water." These rivers that flow from you make a whole ir-

rigation system. It is the overflow that comes with the baptism that does the good. There is not a drop for a thirsty world until the church overflows.

Egypt has a Nile River. The people wait for its annual overflow. The overflow of the Nile is their salvation. Sometimes the overflow is greater than at other times. Sometimes the overflow leaves a six-inch deposit; sometimes an eight-inch deposit; sometimes a twelve-inch deposit. A six-inch deposit insures them "a crop"; an eight-inch deposit insures them "a sufficient crop"; a twelve-inch deposit insures them "an abundant crop." The greater and bigger the overflow the greater and bigger the blessing it becomes to the people. And so with the children of God. The bigger the overflow the greater the blessing they will be to all who contact them.

God has promised us the overflow. He said if we would bring all the tithes into the storehouse He would pour us out a blessing we could not contain. So let us meet the conditions and get the thing that will make us a greater blessing to all whom we meet.

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